

# BIBLE SOCIETY RECORD.

Published Monthly

Rev Alfred Elwyn 291  
1422 Walnut Street

American Bible Society.

VOLUME 36.

NEW YORK, FEBRUARY 19, 1891.

NUMBER 2.

*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## NOTICE.

The fiscal year of this Society closes on Tuesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

## THE FORWARD MOVEMENT IN CHINA.

BY REV. WM. WRIGHT, D. D., IN "THE CONTEMPORARY REVIEW."

By far the most important subject brought before the Shanghai Conference was the question of Bible translation. That book is not only the great civilizing agency of the world, but it contains the title-deeds of the world to come; and the arrangements made for bringing it more intelligibly before the Chinese were the supreme and crowning act of the Conference.

To understand the value of the resolutions arrived at, it is necessary to glance at the existing translations, and the languages and dialects in which they exist.

The classical language of China is called the *Wenli*. It is a language for the eye, but not for the ear. If read aloud, its characters are pronounced according to the sounds of the dialect of the reader, but it is not spoken anywhere in ordinary conversation, even by the most learned scholars.

All the great classics of China—Confucian, Taoist, Buddhist—have been written in this language, and all Chinese scholars understand it. In fact the *Wenli* is

the ladder by which Chinese scholars reach wealth and power. It is the stock-in-trade of all in China who aim at rank and station. Through knowledge of the classics and proficiency in *Wenli*, students reach degrees by competitive examinations, and on obtaining certain degrees they acquire the status of mandarins, magistrates, and prefects, with all the channels of bribery open to them.

The *Wenli* has had a firm hold in China for thousands of years, and though it is not a living tongue, or a tongue at all, it cannot be called a dead language. It is the terse, concise, expressive language of placards, advertisements, proclamations, contracts, deeds, correspondence, and newspapers. It is sometimes read from the pulpit, but never preached in. It is the text, generally written on a blackboard and pointed to by the preacher, but the sermon is in Mandarin, or in some local dialect.

In favor of this classical language are ranged the venerableness of remote antiquity, the prejudices of education, the splendor of the classics, the sanctity of the sacred books, the approval of the nation's prophets, and the self-interest of the students, scholars, gamblers, and rulers of the empire. It is therefore the chief language in which the missionaries have sought to give the Bible to the Chinese people.

It is said that the Scriptures were translated in the imperial library during the mission of Olopun in the early part of the seventh century. Six centuries later John de Monte Corvino, the Franciscan, is said to have translated the New Testament and Psalms "into the language and character most generally used by the Tartars." Whatever may have been the character of these versions, if they ever existed, scarcely a shred of them has yet been discovered, and it is only within the last hundred years that the work of translation for the people has been taken up in earnest.

The little community over which John de Monte Corvino had been made bishop, by Clement V., perished in 1307, and exactly 500 years later Robert Morrison, of the London Missionary Society, landed in China. Morrison was the first Protestant missionary who went to China, and may be said to



have been the first Englishman who mastered the language.

Before leaving England, Morrison's attention had been called to a Biblical MS. in the British Museum. It consisted of a harmony of the Gospels, the Acts, and the Pauline Epistles. Without knowing the language, he began to make a transcript with his own hand, and thus acquired a familiarity with the character before reaching China. In 1810 he published an edition of the Acts revised, in the following year the revised St. Luke, and the year following that the Pauline Epistles revised. During these years, Morrison was toiling manfully with the difficulties of the language. He composed a grammar and dictionary of the Chinese language, and in 1813 the New Testament was completed. After working alone for six years, Morrison was joined by Dr. Milne, and the two together translated the whole Bible into Chinese, the work being finished in 1823. About the same time, Dr. Marshman, a pious and learned missionary in India, made another translation. His Serampore version was a monument of industry, but of little practical utility. To Morrison belongs the honor of giving the first Bible to China. Dr. Gutzlaff, a German missionary, made another version, and there were various additional translations of the New Testament. Thus the Bible appeared in many forms in the classical script of China, early in the present century.

Till 1813, the only part of China where Europeans were allowed to reside was outside of Canton, but at that date five other ports were thrown open, and the missionaries felt, with their increased knowledge and enlarged liberty, that a better translation of the Bible than any that had been made was needed. For this purpose three British missionaries and two American, in company with four Chinese scholars, met at Shanghai in 1847. The British missionaries were the Rev. Dr. Medhurst, Rev. J. Stronach, and Rev. W. C. Milne. The Americans were the Right Rev. Bishop Boone and the Rev. Dr. Bridgman. The work proceeded till the New Testament was completed and the Old Testament begun, and then, serious differences of opinion having arisen on questions of translation, the American delegates withdrew from their British colleagues and brought out a version of their own. The British delegates completed the Bible, which is generally called the "Delegates' Version." The American version is called the "Bridgman and Culbertson," from the names of the two translators who executed the work. The British missionaries stood by the Delegates' version, and most of the American missionaries held by the "Bridgman and Culbertson" version. There were now five complete versions of the Bible in the classical Chinese, but there was no single version on which the missionaries could all unite. The book that was to unite the Chinese as the children of one Father was a source of division to the missionaries themselves. A great work, however, was done, and abundant material was ready to the hands of whatever body of scholars should undertake to provide a union version for the four hundred millions of China, a third part of the human race.

Besides the *Wenli* language, which is only written and read, but not spoken, there is the Mandarin

Colloquial. It is the chief language of Northern, Western, and most of Central China. It has a large and varied literature, differing in this respect from the other colloquials. It is not only a script, but a tongue. It speaks to the ear as well as to the eye, and it is understood by most educated people throughout China, and is spoken especially by the mandarins or government officials. There are four versions of the New Testament, and one of the Old, in Mandarin. Each has its excellences and its advocates, but all are so much ready material toward the production of a Union Mandarin Version. Such a version, it is said, would bring the Scriptures within the immediate range of perhaps two hundred millions of people. It should be more useful than the *Wenli* version, as it would be more intelligible to the common people as well as to the learned; and though it would not have the prestige of the classical, and might be looked down upon on account of its looser syntax and less compact style, it would have the advantage of bringing the Bible nearer to the people in the homely language of common thought, common speech, and common life.

A want has recently been felt of a version half-way between the high Classical and the Colloquial Mandarin. Two versions of the New Testament by eminent scholars have appeared. They are in what is called *Easy Wenli*, and are intended, not for the unlearned, but for the people of ordinary education, who cannot easily understand the polished classical version.

As the missionaries became better acquainted with the people and with their speech, they found here and there survivals of earlier races, and outcrops of primitive peoples from beneath the submerging waves of Mongolian migration. These peoples maintain their dialectic peculiarities, and have not yet fully mastered the speech of their conquerors. As yet neither the *Wenli* in either of its forms, nor the Mandarin Colloquial, reaches these people fully, and the missionaries, with great perseverance and labor, have provided the gospel in ten of these vernaculars, but there are still fifteen known dialects which have not yet been reached. The translators in the various small dialects, like the translators in the greater languages, "have ever held the conscious purpose and the conscientious trust" of giving to the people of China God's thoughts in the best form of words. In the dialects, however, as in the more extended speech, the work of translation has not been the result of united effort, and various systems and rival versions are found side by side in the local vernaculars.

This bewildering multiplicity of versions was felt to be a serious drawback, and the writer of this article was sent out by the British and Foreign Bible Society to China to endeavor, if possible, to induce the Conference to unite in giving one version, under varying forms, to the people of China. The object of this special mission was simple, plausible, and reasonable. The Bible was the chief instrument by which the new civilization was to break through the crusts of the old, by which the moral consciousness of the nation was to be created and quickened. It was not too much to expect that the Conference would decree that the best of all books, the Bible, the mis-



sionaries' only source of authority, should be presented to the Chinese in the best of all forms, and that to that end they should devote the highest intelligence and best scholarship at their command. The Conference had it in their power, by an authoritative decision, to render to their adopted country an incalculable service. Individual missionaries were in favor of Union Versions in which all could unite. Papers were written on the feasibility and desirableness of such versions. The fierce controversies that had flooded China with pamphlets and replies regarding rival versions had subsided, but the conviction that one translation was better and more faithful than another, and therefore to be exclusively recommended, survived with undiminished strength. There was danger of rekindling the old fires, but there was a strong and growing desire that existing versions should be revised into unity, or even that entirely new Union Versions should be made.

The practical basis of such work was no sooner discussed than the delicate personal element appeared, and the relation between the old rival versions and the proposed new ones created an insoluble difficulty. Preliminary meetings with the leading missionaries in China reduced the matter to the formula, "*desirable but impossible*."

When the question was at last launched in the Conference it became apparent on the surface that, whatever else might be practicable, united action on the Scriptures was beyond the pale of rational expectation. The Conference, however, has proved one thing—namely, that, whenever any service is "*desirable but impossible*," the time has arrived for its accomplishment.

After a short public debate, the Conference appointed able and representative committees to report on the different versions.

In these committees the personal element fell into the background, and in its stead an admirable spirit of Christian courtesy, and concession in the interest of harmony, was manifested.

Unwise attempts to create and perpetuate division were brushed aside, and the committees brought into the Conference a series of resolutions practically unanimous. These were discussed and approved by the Conference, and then the whole assembly arose, and with glad, full hearts sang:

"Praise God, from whom all blessings flow."

The singing began with a strong volume of sound, but as it proceeded the delegates became conscious that they were taking part in a great historic event, the final closing of the Version strife. There were many moist eyes. One after another of the members covered his face with his hand and sank into his seat, and the anthem that began so bravely ended in a thin plaintive treble. This happy close of a long and bitter controversy was the crowning act of the Conference.

The reports of the committees define clearly and with precision the lines on which new versions are to be made in the High Classical, the Low Classical, and the Mandarin.

The Conference chose by ballot executive committees for each subject. Their duty will be to choose the translators and superintend their work

until it is completed. The committees on High Wenli and Easy Wenli consist of five British, five American, and two German missionaries. That on the Mandarin was to be made up of ten missionaries, without reference to nationality. When the ballot for the Mandarin committee was taken, it was found that five English, four American, and one German missionary had been chosen, and this unexpected but gratifying result was rendered more remarkable when it was found that the ten members represented ten different societies.

A large committee of missionaries, interested in local dialects, was appointed to encourage and harmonize vernacular translations; and an important committee of experts has undertaken the oversight of the preparation and development of the Braille system of reading for the blind. This is a service for the most helpless and hopeless, and at the beginning of the work it is of vital importance to start on the right lines.

A committee was also appointed to superintend the preparation of a paragraph Bible, with sectional headings, summaries, and brief explanations of difficult words. The Chinese language has been growing and widening and settling for 3,000 years. Its words have taken definite shape and well-understood meanings. The translators have to put the new wine of the gospel into these old bottles, the spiritual thoughts of the divine life into stereotyped characters which have been long dedicated to gross and carnal ideas. This difficulty has been felt wherever the gospel has been reduced to human speech. Even Hebrew and Greek were imperfect vehicles for conveying divine truth. The associations of the Hebrew word for holiness and the limitations of the Greek word for repentance illustrate this point. In heathen lands words hoary in the service of sin have to be emptied and consecrated to a new service.

The spiritual and divine have to be represented by things material and human. This difficulty is perhaps more keenly felt in China than in any other land, and it is hoped that the committee will be able to give simple explanations which will enable the Chinese to see, through common words and phrases, the spiritual truth which they were intended to convey.

As a necessary adjunct to the Union Bible, a committee has been appointed to provide a Union Commentary. This great work is to be prepared under strictly defined conditions. All the annotators, representing all the sects, must be unanimous, and hence there will be no danger of sectarian or unsuitable notes being introduced. This work will, it is hoped, be published by the tract societies of Great Britain and America.

The appointment of these committees and the arranging of their duties were felt to be the great work of the Conference. The unanimous votes were no mere formality. They sprang from an intelligent and hearty approval of an arrangement by which Bible translations in China will be simplified, unified, and perfected.

When the arrangements were all completed, and the work to be done laid on willing shoulders, the Conference returned thanks to Almighty God for the new day that had dawned on China. The newly-



appointed committees, following in the same spirit, devoted their first meetings to prayer.

One important rule provides that the three translation committees shall act as one committee in settling the text to be followed, and in all questions of interpretation. This rule practically secures one Bible in three versions. The results will be unity, efficiency, economy in Bible work, with a large saving of Christian money; but the incalculable gain is this, that there will be one Bible for the Chinese people, a third of the human race.

This is the most important work ever undertaken by any missionary body, whether we regard the magnitude of the labor or the magnificent object in view. And there is every reason to hope that the decisions of the Conference will be carried out, for by the constitution of the committees they cannot cease to exist till their work is done.

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## FOREIGN DEPARTMENT.

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**BUENOS AYRES.**—Mr. Milne says:

The general commercial depression that prevails affects our work along with everything else. Poor people, and to such the majority of our books are sold, hardly know what to do. Thousands have left the River Plate for Brazil, and many of them have returned much worse off than when they went away.

**KOREA.**—The mission work in this interesting land is going on quietly. Some progress has been made by Mr. Underwood and Dr. Scranton with their translation of the Gospel of Matthew, but considerations of health may so far affect their plans as to delay for a while longer the accomplishment of their desires. A society has been formed for the publication of religious literature of an undenominational type, and all Protestant missionaries in Korea are recognized as members of it. Mr. C. R. Greathouse, late Consul-General for Japan, has been offered the position of Vice-Minister of Home Affairs. Kim Ok Kiun remains in Tokio, but has not fully identified himself with the church of Christ.

**TURKEY.**—The new Koordish translation of the Gospel of Matthew, having been sent in manuscript to various parts of the Koordish-speaking district, and undergone some slight corrections, is now nearly ready for printing.

**JAPAN.**—Mr. Loomis and all his family have been sufferers from the influenza, which has raged in Japan with greater violence than ever. At one time three thousand cases were reported in Yokohama alone, and it was said that over fifty thousand cases had been reported from the commencement of the epidemic up to the third of January. So many doctors have been sick that it was difficult to obtain medical attendance, and many persons have suffered for want of proper care.

**CUBA.**—Mr. McKim in Cuba has not suffered as severely as Mr. Penzotti, but his letters show that

enemies of the truth are watchful for every opportunity to throw obstacles in the way of the circulation of the Bible. He writes:

I was getting on famously with my work until a Jesuit priest came down from Havana and warned the people not to buy or read these books, which, he said, were stolen from the church and changed and corrupted with lies and fables. He also tore in pieces a Gospel in the church, but as this was quite in keeping with their doctrines and practices I made no account of it, and went on as usual with my work, until two officers and two soldiers came into my room to examine my books, clothes, papers, and arms. Of the latter I had none at all—nothing which could by any torture of language be called a weapon; and my papers, passport, certificate of health, and hotel bill were quite in order, so that not a flaw or fault could be found in them. They searched my clothes and trunks, but could find nothing to incriminate me in any way. My books passed through the ordeal in the same satisfactory manner, and I thought myself free; but such was not the case, for I was carried off to the barracks and placed under guard, and my goods were seized and put at the disposal of the "higher authorities." I telegraphed at once to the governor of the province and wrote to the American consul, and in due course received satisfactory replies. That of the governor was especially satisfactory, and the next day I was set at liberty with many apologies. A week later I received a very considerate letter from Gen. Williams, the American consul, and so I was in a position again to pursue my work against the enemies of God's word and the allies of ignorance, tyranny, and darkness. During my trouble, while I did not know exactly how matters would turn out, I received many expressions of sympathy from persons whom I had not previously esteemed as friends, but whose esteem and kind feelings we ought by all means to prize and cherish.

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## PERU.

Extracts from letters from the Rev. Francis Penzotti, written from the prison in Callao, Peru, in which he is still confined without the privilege of bail, after having been pronounced innocent by two tribunals, pending a review of the case in the supreme court.

CALLAO, Dec. 30, 1890.

From your letter, which was duly received, I see you think that I am at liberty, but with sorrow I must tell you that I do not yet see the last day of my imprisonment, though I hope I may be free in fifteen days more. The prosecution is in good shape, and the final outcome must be favorable to me. As I have already told you, I was pronounced innocent by the fiscal agent and the judge here. For three days now the lawyers have been presenting their arguments for and against me in the superior court, and I hope that a decision to restore me to liberty will be reached to-day or to-morrow. Great efforts are made on both sides, for every one regards the case as one of national importance. It is nearly certain that the case will go to the supreme court for a final decision.

In respect to the charge of breaking the laws of the land, I must assure you that all our meetings were held with closed doors, as was shown by the evidence



presented on the trial. It is the belief of many that the result of this case will be full liberty of worship, and that our sufferings will be infinitely rewarded. The whole capital is waiting for the result with great interest. The work is of God and in his hands, as are the hearts of all men.

Yours in love,

F. PENZOTTI.

CALLAO, Jan. 12, 1891.

After my case had been in court a month and six days, with strenuous effort to convict me, a decision was rendered in my favor—that is to say, confirming the decision of the judge of the criminal court; but my enemies are indefatigable, and as they have asked for a reversal of the decision, the case goes up to-day to the supreme court. My counsel, Dr. Quimper, on the other hand, pleaded for an immediate acquittal, in accordance with the finding of the criminal court. Strenuous efforts were made on the other side. I fear that my imprisonment will be prolonged some time, because after three days the court will attend to criminal matters only once or twice a week.

Our men go on with their business with pluck and resignation, though the sales are not large. The books that are sold are for the most part well and safely distributed, with full knowledge that the Roman Catholic Church prohibits them. My imprisonment becomes very hard, and my health is giving way.

There is a good deal of excitement here in respect to religious topics. The press, with considerable unanimity, raises its voice in protest. Societies and persons of distinction are calling the attention of the government, and there is some reason to hope that in the next congress toleration, if not liberty of worship, will be conceded. In that case we may have the triumph after the persecution.

I hope that the many prayers offered up in behalf of this work will be heard, and that the year 1891 has opened with better prospects.

Yours in love,  
F. PENZOTTI.

#### LETTER FROM MR. TUCKER.

RIO DE JANEIRO, NOV. 26, 1890.

Recent letters give encouraging accounts of the work of our colporteurs. One writes: "I have been sick, but have not on that account ceased working. I have gone through sunshine and rain, selling Bibles, Testaments, and Gospels. I was in the State of Espirito Santo, where I sold a number of books. The people are ignorant but not fanatical. The priest of Sao Lourenço did all he could to persuade those who had bought Bibles to tear them up and burn them; and even tried this with a poor man to whom I had given a book, because he desired to read it and had no money to pay for it." This colporteur sold during the month seventy-two Bibles, fifty-one New Testaments, and sixty Gospels.

Another colporteur writes: "On Monday I sold ten Bibles, four Testaments, and five Gospels more than on Saturday. The priest has torn up five Bibles and four Testaments. The street was perfectly white with the leaves of the word of God. He said much against me, but I went and offered him a Bible and he was very angry, saying, I was a false man. I told him he was a Pharisee, deceiving the people, and that God was waiting to bring him to judgment for the way he

had torn up his word. He said he was ready to give account for what he had done, and meant to search for others that he might destroy them also. Many of them he cannot get as the men have taken them home to their farms."

#### LETTER FROM MR. CARRINGTON.

BANGKOK, SIAM, Dec. 17, 1890.

I have been away on a tour to Pachim and Chautakam, and now send you some account of the trip.

*Nov. 24th.* At 1.30 P.M. we start, myself, my son Paul, and three natives as boatmen. We went in my three-oared boat, a small one, with a house three feet ten inches by six feet three inches, in its middle; very close quarters for five persons to occupy for living and sleeping for seventeen days. The house was occupied exclusively by Paul and me. In this little boat we took cooking utensils, some provisions, firewood for cooking, and more than a thousand portions of Scriptures. Close quarters? well, I should think so, and we knew it at night. All ready? Yes. Start. Good-bye to the two who remain. Up the river a little, till we enter the canal through which we are to cross the country to the Bangpa Kong River, eastward from Bangkok.

At the iron bridge, yet in Bangkok, I went ashore to buy a few articles, and returned to the boat. Move out. To the men: "Do you understand? You are to receive each thirty cents a day and your rice. Do you understand?" "We do," they replied. "Then move on." All this was said in a gentle, kindly manner, and they plied the oars in good nature. We passed on and out of the great city, moving through the suburbs, passing old temples, through gardens of fruit trees, bananas, mango, betel nut, etc. Then we come to fields of rice, some of which is cut and stacked. We had our supper near an old temple, almost deserted.

*Nov. 25th.* Started early in the morning, and after rowing a long time stopped at Bampheng temple for breakfast, a double temple, with one part on each side of the canal. We see men threshing rice. They toss it up to the wind with wooden paddles, that the chaff may be blown away. To drive the birds from the growing rice, that they may not devour it, they throw toward them stalks of grass with a ball of dried clay on the end of each one. This day we sold thirty-nine Portions and donated two. At night we slept some; the mosquitoes did not sleep any.

*Nov. 26th.* On, on, towards the river, which we reached at evening. Stopped then at a temple. The people were spending the last day of Tawtkatim season. The women were at the temple, sewing priests' garments; a Buddhist sewing society. This day sold two Portions and donated two.

*Nov. 27th.* Moving up the river toward Pachim. Visited a temple where they were practising *nammon*. On a small platform were a Buddhist priest and a young Siamese with two water-jars before him. Those who were sick, or possessed of spirits, presented themselves in turn, and sat down on a board on the ground before the jars of water. The young man took water in a dipper and dashed it violently upon the patient's back, and sometimes would pour



it on him. When the cold water made them shiver and tremble, it was considered a proof that they had an evil spirit, and the priest would rise and shout to frighten it away. Of course it was all a dark superstition. This day sold eighty Portions and donated four.

*Nov. 28th.* To-day extracted two or three teeth for the natives; arrived at Pachim at evening. Sold seventy-six Portions.

*Nov. 29th.* Met at Pachim an India man from Madras, who has been in Siam about thirty years, and who claimed to have been a member of the Church of England. In an opium den I sold one Chinese Portion, and extracted a tooth for a woman. Sold eighty-two Portions and donated three.

*Nov. 30th, Sabbath.* Resting in the shade before a Buddhist temple. Saw the Indian man again, who professes to be a Christian, but keeps his store open on the Sabbath. The Chinese and Siamese are uproarious at the market over their chicken fights. The pit is made of bamboo, platted like a basket, fastened in the ground in a circle of ten or fifteen feet in diameter. In their enthusiasm some of them get into the pit themselves. I never sell on the Sabbath, but to-day I gave away four Portions.

*Dec. 1st.* Moving up the river towards Chautakam, sold sixty-four Portions and donated five.

*Dec. 2d.* As we approached Chautakam the water became so shallow that the boat could proceed no further. We walked to the old town, a distance of nearly two miles, and back, twice, carrying a supply of books each time. The people were chiefly Laos, and were not disposed to buy. To one man I gave one or two books, and after we left he followed us and begged us to take them back. We passed by a house where a woman was pounding rice. I asked her if she would take a book or two. She said her husband was not at home. I asked her to take them and give them to him on his return. She could not be induced to come to us, a distance of seventy-five feet, and I left them on a brush fence and told her to take them after we had passed on. I did not like to depart from the town without leaving at least a few portions of the word of God. Paul and I returned to the boat weary, but in the course of the day we sold 109 Portions and gave ten.

*Dec. 3d.* Starting at four o'clock, we reached Pachim at an early hour, and saw again our India man, this time near the Chinese distillery, where he was laying in a stock of rum. Alas, poor fellow, he is sadly departing from his profession. Moving down the river, we sold sixty Portions and gave six.

*Dec. 6th.* Came to Ban Moo, a market town, where we sold 129 Portions. Below this place, a widow, Maa Pong, having given a lot of land, is building a Buddhist temple at her own expense.

*Dec. 7th.* Passed the Sabbath just below Ban Mai, not far from the Roman Catholic Mission, which has a fine church which I attended in the morning. About 150 were present. The French priest sat in his chair while preaching. He spoke Siamese poorly, though he has been in the country for twenty years. After service, as I was starting for my boat, one of the priests sent a man to invite me to his house. I went, and was received very politely.

*Dec. 8th.* Went back to Ban Mai, which is a large

town, and worked hard a great part of the day and sold 190 Portions. Met a woman who had been a member of the church at Petchaburie, who sent a message to Dr. and Mrs. McFarland, the missionaries there, asking them to pray for her.

*Dec. 9th.* On, on, on, towards home. Sold three Portions and gave away two—the last of the Siamese books with us.

*Dec. 10th.* Started about 4.30 A.M. The canal is very crooked and would make many a picture of tropic scenery, vines, bananas, attap, bamboos, palms, evergreen grasses and shubbery, lone fisherman with hook and line, sitting in his canoe, now a native hut, a Buddhist temple, pure white blossoms, and flowers exquisitely blending different colors at the very edge of the lazy stream. At noon we are at home.

Including the days of starting and arriving, our journey took seventeen days, and we sold 955 Portions and gave away 53—in all, 1,008. You may not find this account very interesting, but it gives some notion of a tour in this country. Our boat was too small, but it was the best we could do without hiring, a thing which is difficult. The agency should own a boat, for in this country of rivers and canals a boat is indispensable for getting about. We need a four or five-oared boat, with accommodations for sleeping and eating, and carrying at least 4,000 or 5,000 Portions. To depend on hiring will be to be disappointed many a time, and then get one that is uncomfortable and unfit for our purpose. On my tour to Ayuthia, I had to hire a native boat, at a cost of sixty cents a day, which leaked when it rained and put us to much inconvenience.

The year is drawing to a close and I am beginning to think of my annual report. How quickly the time has gone! May the seed planted be on its way to a harvest far greater than our faith has looked for! We have finished printing Genesis and have begun an edition of 6,000 of the Gospel of Mark.

## TRANSLATION AND REVISION.

The January number of *The Bible Society Reporter* states that the Editorial Sub-Committee of the British and Foreign Bible Society, at their meeting on the 26th of November, "had before them twelve versions of the Scriptures in European languages, ten Asiatic versions, three in the language of the Pacific Islands, thirteen in the languages of the Dark Continent, and two in that of North America."

## PIONEER WORK IN AFRICA.

A. M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda. By his Sister. New York: A. C. Armstrong & Son, 1890.

Following close upon the publication of "In Darkest Africa," is a sketch of the life of Mackay of Uganda, at whose mission station on the banks of Victoria Nyanza Mr. Stanley and his companions were entertained for three weeks in September, 1889, and whose life-work ended in February, 1890.

This record of pioneer missionary work is of thrilling interest, and affords a striking illustration of the em-



barrassments and obstacles which confront the effort to lay the foundations of Christian institutions in Africa. Mackay was strictly a pioneer, carrying to an ignorant race the elements of civilization as well as the gospel of the grace of God; and it is interesting in this book to see what emphasis he placed upon the Bible, and upon the printing-press as a means of imparting a knowledge of the Bible. Even on his way to Africa in 1876 he wrote: "I shall, in the name and strength of God, set up my printing-press on the shores of Victoria Nyanza, and I shall not cease to toil till the story of the cross of Christ be printed in the language of Karague and Uganda, and every man be taught to read it and believe it too."

Luganda was the common language of the people, a tongue without a dictionary or a grammar, which had never been reduced to writing; but as many of the people were familiar with the Suahili, in which portions of both the Old Testament and the New had been printed, he was able to read from these to the king and his court, and found that there was "a mighty power in that alone." Many also were eager to learn to read, that they might know the book which God had written for men.

Of the fruits of this study of the Suahili some touching stories are given. In 1881 he writes:

My old faithful pupil and assistant, Sembera Kumbo, has turned up again several times. His master lives far off, and hence he has difficulty in coming often. To-day he brought me a note written by himself—and very legibly, although he has never had a lesson in writing—written in Luganda, with a pointed piece of spear-grass, and some ink of dubious manufacture, made of pot soot and plantain juice. It ran thus: "Bwana Mackay, Sembera has come with compliments and to bring you great news. Will you baptize him, because he believes the words of Jesus Christ?" This was an interesting case. Sembera was one of my very first pupils. He was most diligent. He is only a slave of Munakulya, and has taught his master to read also. With me he had read everything I had to put into his hands—one or two Gospels, the Acts, the Books of Kings, and many Psalms, besides one or two Epistles. To my knowledge his life is exemplary, and his understanding and reception of Christian truth very good for his limited opportunities.

Not long ago there died one of our lads who had been reading with Mr. O'Flaherty. He was ill, and for awhile we missed him. Then we heard that he was dead. He used to show great eagerness not only to learn to read, but to become acquainted with the truth itself. The other day, when waiting in the court precincts, Mr. O'Flaherty was accosted by a lad who handed him a Suahili Gospel, saying that it was given to him by Dumulira to return to the white men. This lad's story was most affecting. He said that his friend, Dumulira, had asked him to come to us for medicine for him, but he was afraid, as he did not know us. The sick lad had assured him that we would certainly either go to see him or send him medicine. All day long he read in the Gospel which

he had (St. Mark's); and when he found himself in so much pain that he expected to die, he charged this lad to bring back the Gospel to Mr. O'Flaherty without fail. He then asked the lad to fetch some water from a pool near. When the water was brought he bade his companion sprinkle some on his head, and name over him the names of the Father, the Son, and the Holy Ghost. Soon after that he died. It seems to have much moved the lad who told the story, for he professes to have lost his faith in the great evil spirit who is the god of the land, and wishes to come to know the book of Jesus Christ. The word of God takes root where least expected, and brings forth riper fruit than our unbelieving hearts had looked to see.

Some years later he says:

At present we are going through St. Luke, for the I-cannot-say-how-many-th time. We had a good stock of that Gospel, while the idiom of it has ever been almost unintelligible to most. Hence few ever took to it, the rage being on St. Matthew. But necessity compelled me to take up St. Luke, and now they all seem keen for it. I have read also several Epistles this last month with the more advanced ones. The Apocalypse, too, is always a favorite, as also the Acts. When, oh! when can they have more than the veriest fraction of the word in their own tongue—I mean in real idiomatic, intelligible language? The Suahili is, I fear, sometimes very "Kizungu," and frequently not a little colored by the theological dogmas of the translators. That is a great snare, and can only be avoided by the closest accuracy in following the text, and by the other invaluable safeguard of *many minds*. When can we be together again at this work? The Lord hasten the day! This one-man job is little better than a make-shift, let me be ever so careful. I only hope revisers will treat with leniency what is at least an honest endeavor to be accurate.

Already in 1880 he had begun to make a version for the people in their own vernacular, and this is the record in his journal:

Friday, Jan. 2d, 1880. This morning early, commenced to translate St. Matthew's Gospel into Luganda. Finished the first chapter. A perfect host of difficulties present themselves at almost every step. It will take very long indeed before they can all be met in any translation.

Thursday, 29th. Several mornings Mukasa and I have been translating the fifth chapter of St. Matthew.

He began printing with very limited facilities, on a "toy press," but turned out thousands of pages, which might not pass the scrutiny of a professional printer, but were legible enough and intelligible enough for the people among whom they were to be distributed. After a while he had a larger press, and then he printed first, the Sermon on the Mount and next the Gospel of Luke. When reverses came, and restrictions were thrown around his movements, he had the more satisfaction in his press, as it enabled him to distribute truth and knowledge without the necessity of collecting a congregation and without



raising suspicion, and "thus the stone rolled noiselessly."

In 1887 he wrote :

I have been making an effort to complete St. Matthew. My best version of the remaining chapters was unsatisfactory. However, I got Duta back from Budu, and with Bartolomayo, Luka, Andrea, and others, we have gone steadily to work, and now we have, by God's grace, rewritten the whole to the end. I thought this more immediately important than jogging on as I had been doing, setting up sheet by sheet; as, in case of sudden expulsion, the manuscripts may be saved, and the mere printing can be done elsewhere. Actually in type I have at this moment only as far as the twenty-third chapter. But now, if the Lord will, I hope to go steadily on with the remaining sheets. You know well the terrible number of constant interruptions here, which prevent one from ever getting one hour steady at anything.

After the printing was complete, he wrote again :

I have sent to Ventnor a copy of the complete translation of St. Matthew's Gospel. It is being rapidly bought up, although the majority of the Christians are off at the war. I fear the whole edition will soon be out of print. Meantime I have to make up for lost time by issuing new sets of alphabets, reading-sheets and other things, some time out of print and constantly demanded; and when these are finished, I hope to commence setting up the Gospel of St. John. That rare exposition of the mind of Christ must be in the language as soon as possible, so as to convey to the minds of our people the deep spiritual truths entirely omitted by St. Matthew. In a short time one hundred and sixty copies of the Luganda Matthew had been bought up, so that there was not a copy left.

Notwithstanding all reverses, a great work was accomplished by this remarkable man in his thirteen years of service, the fruits of which survive him; and no one, reading this memorial with care, can fail to see that the secret of his power lay, in large degree, in the use that he made of the Bible, and his constant appeal to this book, given of God, as the final authority by which all men are bound.

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## DOMESTIC DEPARTMENT.

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### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**ALABAMA AND FLORIDA.**—December has been a busy month with your District Superintendent for Alabama and Florida. The first week of the month was spent with the Alabama Conference, Methodist Episcopal Church, South, at Pensacola, Fla. This Conference heartily endorsed the work of the American Bible Society, and by resolution ordered a collection from every charge in its bounds for the work of the Society.

During the month we have visited also the Annual Conference of the Colored Methodist Episcopal Church, which held its session at Anniston, Ala.

This Conference took a collection for the American Bible Society at the time of the address, and ordered a collection from each charge in its bounds for the Society the ensuing year.

We have visited also, during the month, five auxiliaries, and found in them all an increased interest in circulating the Bible in their fields.

**CALIFORNIA AND NEVADA.**—I consider the month of December a very hard one for our cause, and yet the work is fair considering the hard times, especially in the South.

My visits to churches, ministers, meetings, and intercourse with officers of the societies and others were very pleasant, and I trust will result in great benefit to the cause everyway.

**ILLINOIS.**—The auxiliaries reporting for December are seven—one of them sending in two reports, to wit: Montebello and Logan, Mason, Perry, Putnam, St. Clair, and Tazewell Counties.

St. Clair County Bible Society held its sixty-sixth annual meeting at Belleville, Dec. 11th. This auxiliary has a very important and somewhat difficult field to care for. East St. Louis and Belleville are in it, and they are growing rapidly, especially East St. Louis, and both of them, and other parts of the county, require careful and repeated efforts. The time-honored officers of this auxiliary, who are approaching their jubilee of faithful service, were fully alive to the needs of the field and the hour, and are carefully re-exploring the whole county.

Putnam County Bible Society held its sixty-first anniversary in November, and will soon be heard from in the way of a donation no doubt. They hardly ever fail to send a free-will offering to the Parent Society.

Tazewell County Bible Society held its fifty-fourth anniversary in the German Methodist Episcopal Church, in Pekin, on Sabbath evening, Dec. 14th. It was a delightful occasion. Some half-dozen churches, American and German, joined in the service, and filled the spacious edifice. Addresses were made by the pastor of St. Paul's German Church, and by the pastors of the Baptist and Christian Churches of the city—others taking part in the service also. The Bible cause has many staunch friends in Tazewell County. A donation of \$130 has lately been made from this auxiliary.

**INDIANA.**—Eight auxiliaries send in reports in December, four of which held anniversaries, namely: Delaware, Rush, and Park Counties, and Knightstown and Vicinity. At three of these I had the pleasure of being present, and of delivering addresses.

The money market continues close, reducing our collections materially in most places, some preferring to defer the matter until a more favorable time. We hope the bottom has been reached, and that brighter days will soon dawn upon us.

**IOWA.**—The first Sunday of December is "Bible Society Day" with the Welsh of Gomer, Montgomery Co., the two churches uniting in the three services of the day. The following week the collectors visit every family in the neighborhood to inquire if any Bibles are needed, and to receive their contributions to the cause, which are generally very good. This year I had the privilege of addressing the morning



meeting at the Presbyterian Church, and the one at the Congregational Church at 2 P.M. Then a kind friend took me to the city of Red Oak, a distance of twelve miles, where we had an interesting union meeting in the evening, in the interest of the Montgomery County Bible Society. This meeting was addressed by the pastors of the place and your Superintendent. Officers were elected, a good depositary secured, and a fair collection raised, and we trust that Montgomery County Bible Society will do better than in the past.

On the next Sunday I attended the annual meeting of the Ida Grove Bible Society. This is one of our excellent societies, holding its annual meetings regularly, and doing its work well.

This month I attended seven annual meetings of auxiliaries, called on officers of six other societies, delivered fourteen addresses and sermons, and travelled 1,878 miles.

**KENTUCKY AND TENNESSEE.**—This report includes the last Sunday in November, which was spent with the Gibson County Bible Society, Tenn. The anniversary was a very pleasant one and the contribution liberal. All the co-operating churches entered into the exercises with interest and pleasure.

The first Sunday in December was spent with the Harrodsburg and Vicinity Bible Society, Ky. This is one of our substantial auxiliaries. The weather was unfavorable, but the society sustained its former reputation.

The fourth Sabbath was spent with the Gallatin County auxiliary. The weather was exceedingly cold, but the offerings of the people exceeded those of the previous anniversary.

The canvass of the counties of Knox, Meigs, Warren, Sumner, and Unicoi in Tennessee, and of Owsley in Kentucky, has been completed. Four of these were canvassed by the Parent Society and two by their own auxiliaries.

**LOUISIANA AND MISSISSIPPI.**—During the month I have visited and addressed the Louisiana, Mississippi, and North Mississippi Conferences of the Methodist Episcopal Church, South, and also visited officially the following places: Nesbit, Charleston, Oakland, Vicksburg, Clarksdale, Brooksville, and Bethel. The brethren at each of the conferences received me most cordially, and by words and resolutions re-asserted their allegiance to the American Bible Society. I think the Society and its work are getting nearer the hearts of the preachers.

Because of the money panic and the low price of cotton, the people in this region of country are very much depressed financially, but they have not refused to respond to the claims of the Bible cause.

**MICHIGAN AND WISCONSIN.**—The last month of the year has brought its usual necessity for special work. Your Superintendent has visited twenty-two auxiliaries, delivered sixteen addresses, secured fourteen annual reports, and travelled 1,680 miles.

Bay County Bible Society has placed a county agent in the field, to complete the canvass of the county which was begun last year.

Rock County Bible Society is pushing the work of supplying the destitute children of its field.

Emmet and Florence County Bible Societies and

others are doing a grand work in supplying the destitute children in the Sunday schools. This special work of the American Bible Society commends itself at once both to pastors and to wise and responsible laymen of the church.

**MINNESOTA AND NORTH AND SOUTH DAKOTA.**—On the first Sabbath morning of the month I preached in the Presbyterian Church of Owatonna, and in the evening the annual meeting of the Steele County Bible Society was held in the same place. Four churches united in the service, and Rev. Mr. Chamberlain and your District Superintendent addressed the meeting.

Sunday, the 14th, was spent at Anoka. In the morning I preached to a large and attentive audience in the Methodist Episcopal Church, and in the evening the annual meeting of the Anoka County Bible Society was held in the Congregational Church. The Baptist and Methodist Episcopal Churches gave up their services to attend the meeting. All the churches took a collection in the morning to aid in the work. It was the largest reported by this society for many years.

I preached on the morning of the third Sabbath in the Welsh Presbyterian Church of Mankato. The Blue Earth County Bible Society held its annual meeting in the evening in the Methodist Episcopal Church. It was a delightful evening, and the meeting was well attended and interesting. Your Superintendent was pleased by the earnestness with which the pastors and officers of this society undertook the work of supplying the Sunday school children with Bibles.

On Christmas Day I attended and addressed the annual meetings of the Judson and Vicinity Welsh and the First Welsh Bible Societies. These societies are near neighbors, composed of three small churches each in country communities, in Blue Earth County. Each society held three sessions, giving the entire day—morning, afternoon, and evening—to the work. In the morning reports were given and business transacted, and with songs, recitations, and addresses the other sessions were made interesting and profitable to old and young. These meetings were well attended.

The Judson and Vicinity Bible Society was organized December 25th, 1863. The contributions received in 1890 were \$78 60, and in twenty-seven years \$1,725 55, most of which have been donated to the Parent Society. The contributions received by the First Welsh Bible Society since December 25th, 1856, have been something over \$2,100. Your Superintendent was received very kindly by these societies.

**NEBRASKA, COLORADO, AND WYOMING.**—I spent the first Sunday of December with the Blue Springs and Wymore Bible Society. I preached in Blue Springs in the morning, in the Evangelical Church. In the evening I preached in the Methodist Episcopal Church of Wymore. These meetings were participated in by the several pastors of both places.

The following Sunday I was with the York County Bible Society. The anniversary was held in the Congregational Church of York, Neb. The Rev. Dr. Sexton and your Superintendent delivered addresses. Rev. Dr. Countermine, pastor of the Presbyterian



Church of York, presided. Rev. Dr. Leeper, of the Congregational Church of York, also took part in the services.

NEW JERSEY AND DELAWARE.—On Monday evening, December 1st, I addressed a union Bible meeting in Tuckerton, N. J., and the following evening a union meeting at Forked River, N. J. At both places the attendance was good, the Presbyterian and Methodist Episcopal Churches uniting in the services.

December 4th I met the officers of the Wilmington Female Bible Society, Del., and in the evening of the same day spoke at the anniversary of the Delaware State Bible Society, held in the Central Methodist Episcopal Church of Wilmington.

Sabbath, December 7th, was spent with the Methodist Episcopal Churches of Sayreville and South Amboy. In both places the collections for the Bible cause were greatly increased, and both pastors were made life members of the American Bible Society.

December 14th I spent in Camden, preaching in the Tabernacle Methodist Episcopal Church in the morning and at the Broadway in the evening. These are both vigorous churches, and the congregations were large and the collections liberal.

I preached in Bound Brook, at the Reformed and Presbyterian Churches, on December 28th, when the Bible cause and its representative received a cordial welcome.

NEW YORK.—The month opened with the anniversary of Oswego County auxiliary, at Fulton, December 1st. Your Superintendent could not attend, but is informed that it was an interesting and profitable meeting. The report of its agent shows a destitution of one family in every seven, and asks for aid from the Parent Society to carry on the canvass.

December 9th, the anniversary of Jefferson County auxiliary occurred at Philadelphia. This is a live auxiliary. It has in its employ a county agent, Rev. E. A. Mirick, who has done very efficient work. His report shows a destitution thus far in this county of one family in every fourteen. In one town it was one family in every four visited. He reports having "sold or given away a Bible or part of a Bible to about every third family." The sales and gifts during his four and a half months' service amount to \$448 69. The canvass is nearly finished, and the money thus expended has yielded excellent returns.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—During the month I have visited the Lane, Linn, and Marion County Bible Societies in Oregon, and have attended and taken part in their annual meetings.

Rev. Robert Patchen, auxiliary agent, who has been laboring in Eastern Washington, reports the following: Since the first of last May he visited 3,422 families, found 533 destitute of the Scriptures, and supplied 475, besides 590 individuals. He supplied also 847 children and donated 1,003 volumes, valued at \$200 95. He sold 1,376 volumes, valued at \$653 70. His collections for the Bible cause amount to \$74 70. All this work has been done in Northeastern Washington.

#### VERMONT BIBLE SOCIETY.

For another twelve months the Vermont Bible Society has been quietly but steadily doing its work.

It has vigorously employed the agencies of previous years to secure a more general distribution of the word of God throughout the entire State, and it has also done a little to furnish the destitute in other parts of our own country, and in lands across the sea.

The details of the work of the society, its need of funds, and something of the good that it has accomplished have been presented by the secretary to many congregations on the Sabbath, and to many public gatherings of different denominations during the week.

The sales last year in depositories were \$700 greater than the average for the nine previous years, and nearly three times greater than some of those years. The expenses of these depositories were only \$228 10, or less than twelve per cent. of the sales. This is certainly a very inexpensive way of furnishing a large number of our people with the word of God.

#### COLPORTEURS' WORK.

Two experienced canvassers worked four months last autumn and winter, and three almost continually since early in May. More than 11,000 families were visited last year, in thirty-seven towns, or over 2,000 more than any previous one for ten years, and 5,000 more than the average for those years. Nine hundred and thirty-three families, or about one in twelve of those visited, were found without a Bible in the home; and 185 of those families, representing nearly 700 persons, were supplied, besides more than 2,000 Bibles sold in other homes. Is not such destitution a sufficient answer to every objector who says there is no need of so much work and expense in canvassing?

#### SUNDAY SCHOOLS.

The Sunday school department of our work is by no means the least hopeful. By the contributions of the children considerable money is secured for special work. Besides that, the children are being trained in ways of generosity and thoughtfulness of others. Parents, too, are often reached through the children. A little child leads them into Christian activity.

During the year \$802 89 have been received from this source alone. This money has been used in different ways. Some of it has been paid for Bibles for blind people, some for Bibles for the inmates of our public institutions, \$100 have been appropriated to work in the colored schools in the South under the care of the Freedmen's Aid Society, and \$100 to work in Bohemia.

#### FINANCIAL CONDITION OF THE SOCIETY.

Our new treasurer, like his predecessors, has looked well after the funds of the society. His report shows the total receipts of the society to be \$7,038 79. We close the year with about the same amount in the treasury that we had at the beginning, while we have on hand \$250 worth more books than a year ago, and have done more canvassing than often, if ever, before.

Besides the money reported by our treasurer there have been sent directly to the American Bible Society in New York, from our own State, in contributions and legacies, \$910.



## MISCELLANEOUS.

### THY WORD IS A LAMP.

BY REV. DWIGHT WILLIAMS.

"Thy word is a lamp," golden lighted,  
That shines on the path of my doubt  
As walls of the midnight about;  
And lo, on my way fear benighted  
Sweet visions of beauty descend,  
With cheer as the voice of a friend,  
"Thy word is a lamp."

Though mountains of shadow may haunt me,  
They cannot disquiet me while  
I watch for the light of thy smile  
That beams in the words that enchant me;  
I read them and therein I see  
Through vistas that lead me to thee,  
"Thy word is a lamp."

Shine down in my heart lamp of beauty,  
And thus shall my pathway become  
An avenue leading me home;  
And love as the law of my duty  
Shall keep me in blessing and rest,  
A pilgrim and stranger confessed,  
"Thy word is a lamp."

### THE SWORD OF THE WORD.

I cannot attempt to describe this moral power of Holy Scripture in language. I dare not hope to add anything to the image of the text (Hebrews iv. 12, 13). The joints and the marrow of the human soul and spirit—the most complex interdependencies of passion and thought and purpose and action, and the vital centre and home of the moral life—both these the word of God probes and severs and lays bare. It is just this dissecting power, this keen penetration of the scriptural record, which is its most wonderful moral feature. I have read in other books many wise and beautiful reflections on the relations of God and man, on life and death, on time and eternity; many lofty precepts and salutary rules for the guidance of human conduct—much of all kinds which instructs, improves, elevates. I have read such with deep thankfulness; and I believe that all light, whatever it may be, comes from the great Father of lights. But in no other book, unless its inspiration has been derived from this Book, do I find the same delicate discrimination between the real and the seeming in things moral, the same faculty of piercing through the crust of outward conduct and revealing the hidden springs of action, of stripping off all conventional disguises, of separating mixed motives, with their contradictory elements of good and evil. This analyzing, dissecting moral power is the logical attribute of the written word.—*Bishop J. B. Lightfoot, in "Cambridge Sermons."*

### PULPIT BIBLES.

After a quite varied experience in many pulpits, a certain minister expresses his opinion very positively as to what a pulpit Bible ought to contain:

(1) No pictures. Elegant engravings, protected from harm by a flyleaf, may be ornamental in a Bible for the centre-table, but the minister prefers their

absence when he is finding his passage of Scripture for pulpit reading.

(2) No Apocrypha. That never is read from the pulpit, and the hapless minister who opens where the Psalms ought to be, and finds himself in the midst of the Apocrypha, uncertain which way to get out, is very likely to forget what Psalm he is looking for.

(3) No tables occupying a hundred pages of the back part of the book, in which the minister opening for the Epistle to Titus may become involved. Extra and especially flurried turning of the leaves of the Bible by a minister in the pulpit is likely to make some sensitive souls in the congregation "nervous."—*The Sunday School World.*

There are no mysteries in the practical teachings of the Bible. Respecting these we may adopt the language of Wordsworth:

The primal duties shine aloft like stars;  
The charities that soothe, and heal, and bless,  
Are scattered at the feet of man like flowers.  
The generous inclination, the just rule,  
Kind wishes, good actions, and pure thoughts—  
No mystery is here.

## BIBLE SOCIETY RECORD.

NEW YORK, FEBRUARY 19, 1891.

### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, February 5th, 1891, Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious exercises were conducted by Rev. B. B. Tyler.

Letters were presented from the Society's Agent in Peru, who has been in prison at Callao since the 25th of July last. Mr. Penzotti was arrested at the instigation of the ecclesiastical authorities on a charge of publicly performing religious services not sanctioned by the Roman Catholic Church. On a hearing before the Criminal Court in November, it was proven that his religious services had been conducted privately within closed doors, and entirely within the limitations of the law, and he was acquitted; but inasmuch as the parties urging the prosecution appealed the case to the Superior Court he was remanded to prison. The Superior Court, after visiting the site of the chapel, affirmed the decision of the lower Court and directed his release; when his enemies again interposed, and by appealing to the Supreme Court succeeded in having his imprisonment prolonged. Mr. Hicks, of the United States Legation, telegraphed on the 16th of January, that he had watched the case closely, and had had almost daily promises of Mr. Penzotti's release, which the Foreign Office deemed certain; but although his imprisonment has continued for more than six months, a



decision does not seem to have been rendered as yet.

Among other communications from abroad considered by the Board were letters from the several Agents in foreign lands, including reports for the past year from Mexico and Cuba; letters from various correspondents in China and London respecting versions in China; reports of results of Bible work in 1890 from Rev. A. W. Clark of Prague, Rev. Wm. Burt, of the Methodist Mission in Italy, and the Rev. M. Prochet, of the Waldensian Church; from Mr. Prince, of St. Petersburg, respecting colportage in Siberia; and from Dr. Henry Lansdell, of London, with some account of his recent trip through the central parts of the continent of Asia.

On the recommendation of the Committee on Distribution, grants of books were made to the value of about \$6,354; including \$2,000 for colportage, and consignments to the Society's Agents in Brazil and Mexico. Funds were also granted to the amount of \$750.

Issues from the Bible House during the month of January were 80,897 volumes; issues since April 1st, 872,786 volumes.

#### Deceased Directors.

Rev. S. S. Strong, M.D., Saratoga Springs, N. Y.  
Rev. Albert Hale, D.D., Springfield, Ill.  
Amasa Woolsur, Springfield, Vt.  
George H. Woodruff, Joliet, Ill.

#### Deceased Members.

Rev. William M. Haskell, Knoxville, Tenn.  
Rev. Seymour Stover, Wheaton, Ill.  
Rev. John A. Staats, Goshen, N. Y.  
Rev. T. N. Hasselquist, D.D., Rock Island, Ill.  
Rev. James Gay, Brooklyn Village, Ohio.  
Rev. John B. Beach, D.D., Middletown, Ct.  
Rev. Samuel Gruendike, Hadley, Mich.  
Rev. Samuel M. Knapp, Grahamsville, N. Y.  
Rev. M. F. Liebenau, Kingston, N. Y.  
Rev. J. H. Salisbury, Trenton, N. J.  
Rev. John C. Caldwell, D.D., La Crosse, Wis.  
Rev. Henry Talbird, D.D., Switzerland, Fla.  
Hon. William Brown, Rockford, Ill.  
Rev. Homer McVay, Forest, Ill.  
Rev. Rowland Ayres, D.D., Hadley, Mass.

Mrs. E. T. Morrison, Mission Creek, Neb.  
George H. Crane, Northfield, Vt.  
Mrs. Daniel Winsor, Springfield, N. Y.  
Jacob Snyder, Akron, Ohio.  
Henry Nutt, Montpelier, Vt.  
Rev. Joseph Smith, Bloomfield, Ct.  
Lilly Grant De Lamater, Flushing, N. Y.  
Mrs. Thirza Hickman, Philadelphia, Pa.  
Horatio N. Wheeler, Pittsfield, Mass.  
John W. Towt, Nyack, N. Y.

#### Summary of District Superintendents' Reports for the month of December, 1890.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	133
Anniversaries attended.....	50
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause	196
Letters sent .....	2,3 3
Miles travelled on official duty.....	23,249
Donations and subscriptions secured for Bible cause	\$2,800 26

#### Summary of Bible Distribution in December, by 52 Colporteurs and 22 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,089	739
Miles travelled.....	12,656	6,672
Families visited by them.....	14,751	15,200
Families found without a copy of Scriptures	2,298	1,842
Families supplied by sale or gift.....	1,711	985
Destitute individuals supplied in addition	954	606
Number of books sold.....	5,784	2,134
Value of books sold.....	\$2,255 41	\$994 46
Number of books distributed gratuitously.....	1,397	1,614
Value of books distributed gratuitously...	\$352 03	\$353 17
Contributions received.....	143 67	9c 1 81

#### Summary of 75 Annual Reports of Auxiliary Societies, received in January, 1891.

Receipts from sales in twelve months.....	\$5,298 65
Receipts from collections and donations.....	8,331 65
Paid American Bible Society on book account.....	4,924 14
Paid American Bible Society on donation account..	669 06
Expended on their own fields.....	2,163 76
Value of books donated.....	322 81
Value of stock on hand at date.....	7,578 51
No. of these auxiliaries reporting general operations	12
Collecting and distributing Agents employed.....	12
Families visited by them.....	18,401
Families found destitute.....	1,099
Destitute families supplied.....	1,008
Destitute individuals supplied in addition.....	354
Sabbath and other schools supplied.....	3

#### RECEIPTS IN JANUARY, 1891.

##### LEGACIES.

Curtis, Henry S., late of Woodbury, Ct.	\$1,619 82
Day, Alden, late of Greene, N. Y.	561 41
Hills, E. Delevan, late of Broome Co., N. Y.	100 00
Pelerson, Catherine H., late of Richmond, Mass.	6,471 24
	\$8,746 47

##### CHURCH COLLECTIONS.

<b>ALABAMA.</b>	
Alabama Conf. Meth. Ep. Ch. South.	\$393 05
African Methodist Zion Conference.	4 85
Avondale, Meth. Ep. Ch. South....	23 45
<b>COLORADO.</b>	
Central City, Pres. Ch.....	4 00
Davidson, Union Sunday School....	13 50
West Colorado Springs, Union Mission Chapel.....	1 65
<b>CONNECTICUT.</b>	
New London, First Cong. Ch.....	10 72

Norwich, Greenville Cong. Ch.....	\$15 00
Trumbull, Cong. Ch.....	12 20

##### DELAWARE.

St. Michaels, Union Sta. Meth. Ep. Ch.	1 00
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##### FLORIDA.

Pensacola, Pres. Ch.....	5 00
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##### GEORGIA.

Greenville, Meth. Ep. Ch.....	1 00
Knoxville & Culloden Circuit, Meth. Ep. Ch.....	1 00
North Georgia Conf., M. E. Ch. South	14 30
South " " " " "	122 68

##### ILLINOIS.

Evanston, Pres. Ch.....	30 00
Worth, Meth. Ep. Ch.....	3 25

##### INDIANA.

Montmorenc, Meth. Ep. Ch.....	8 00
St. Joseph, United Brethren Conf....	1 65

##### INDIAN TERRITORY.

Indian Mission Conf., Meth. Ep. Ch.,	2 75
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##### KANSAS.

Seward, Meth. Ep. Ch.....	1 00
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##### KENTUCKY.]

Dry Ridge, Church.....	\$7 06
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##### LOUISIANA.

Algiers, Meth. Ep. Ch. South.....	8 00
Indian Village Circuit, M. E. Ch. South	2 35
Lake Providence Circuit, Meth. Ep. Ch. South.....	4 00
Lacompte Circuit, M. Ep. Ch. South.	1 80
New Orleans, Napoleon Ave. Pres. Ch.	13 05
" " Bethel Ch.....	5 00
" " Craps St. Meth. Ep. Ch..	1 00
Vienna Circuit, Meth. Ep. Ch. South..	1 00

##### MASSACHUSETTS.

Fall River, First Cong Ch.....	22 67
Lowell, Kirk St. Ch.....	25 00
Montague, First Cong. Ch.....	2 00
Spencer, Cong. Ch.....	12 00
Warren, Cong. Ch.....	7 60

##### MICHIGAN.

Milford, United Pres. & Cong. Ch....	100 00
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##### MISSISSIPPI.

Amite Circuit, Meth. Ep. Ch. South..	2 00
Black Hawk, Meth. Ep. Ch. South....	5 00



Southaven Circuit, M. E. Ch. South.....	\$2 00	Haddon, S. P., Brownsville, Tex.....	\$1 00	Credited as Donation on Account.....	Credited
Cold Water, Meth. Ep. Ch. South.....	18 60	"H. L. A., Colorado," Wis.....	3 00	Cincinnati Young Men's, O.....	\$281 90
" " Pres. Ch.....	4 75	Hackmann, John, Grafton, Wis.....	100 00	Columbus & Franklin Co., O.....	230 25
" " Baptist Ch.....	13 00	Jenkins, Wm., Conklingville, N. Y.....	5 18	Charleston, S. C.....	100 00
" " Christian Ch.....	1 50	Lockwood, H. N., Treasurer, N. Y.....	1 00	Crawford Bible Com., Tex.....	8 75
Hickory Flat, Meth. Ep. Ch. South.....	5 25	Lewis, Dr. T. N., Lake Kerr, Fla.....	50	Cherokee Co., Tex.....	28 20
" " Pres. Ch.....	50	Lemke, August F., Milwaukee, Wis.....	40	Coryell Co., Tex.....	9 70
" " Baptist Ch.....	2 50	Minturn, Mrs. John W., New York.....	30 00	Callahan Co., Tex.....	10 75
" " Christian Ch.....	6 50	Moore, Sarah M., Columbus Grove, O.....	1 00	Caledonia Welsh, Wis.....	\$20 00 7 27
Macon, Meth. Ep. Ch. South.....	25 00	Morris, Hannah, Philadelphia, Pa.....	50 00	De Kalb Co., Ala.....	20 53
Mississippi Conf., Meth. Ep. Ch. South.....	8 75	Morris, Wister, " ".....	50 00	Duval Co., Fla.....	36 75
New Albany Conf., M. Ep. Ch. South.....	28 10	"M. P. A.," New York.....	500 00	Darien, Ga.....	13 13
Providence Circuit, M. Ep. Ch. South.....	6 05	Miller, G. R., Belinda, Ia.....	10 00	De Kalb Co., Ga.....	22 59
Ripley, Churches in.....	20 55	McKibbin, Rev. L. W., Hammond, Wis.....	2 00	Delaware Co., Ind.....	117 00
Senatobia, Churches in.....	22 85	McEwen, James, Milton, Wis.....	2 00	Dearborn Co., Ind.....	10 00
Tillatobia, Meth. Ep. Ch. South.....	5 00	Phelps, Miss E. P., Monmouth, Ill.....	5 00	Decatur Co., Ind.....	47 57
Tapscan, Meth. Ep. Ch. South.....	13 00	Roberts, G. C., Somerville, Tenn.....	50 00	Douglas Co., Ks.....	26 41 63 00
Vicksburg, Meth. Ep. Ch. South.....	26 00	Rodgers, J. C., San Jose, Cal.....	5 00	Dade Co., Mo.....	5 56
" " Pres. Ch.....	5 25	Strong, Mrs. E. B., Woodbourne, N.Y.....	10 00	Douglas Co., Neb.....	125 00
MISSOURI.		Stone, Samuel, Clyde, Ohio.....	1 00	Delaware Co., N. Y.....	100 00
Bellevue, Pres. Ch.....	3 00	Templeton, Mrs. Rachel W., Cary, N. C.....	150 00	Dodge Co., Wis.....	40 60
Brignton, Meth. Ep. Ch. South.....	3 80	Tibbals, Lewis P., New York.....	25 00	Escambia Co., Ala.....	5 08
Graham & Maitland Charge, M. E. Ch.....	2 00	Van Voorhees, Caroline, Castleton, N. Y.....	5 70	Elmore Co., Ala.....	8 05
Kirkwood, Baptist Ch.....	2 00	Wardlaw, Mrs. J. P., Tennesse, Ga.....	1 00	El Paso Co., Col.....	45 00
Moberly, M. E. Ch.....	2 50	Watson, Miss Mary A., St. Charles, Mo. (for work in Brazil).....	50 00	Enfield Township, Ill.....	28 87
Parkville, Pres. & M. E. Ch's South.....	11 40	Winthrop, Robt. C., Boston, Mass.....	50 00	Emmet Co., Mich.....	30 13
Pattonville, Pres. Ch.....	14 12			Fulton & Vic., Ky.....	12 45
St. Charles, Baptist Ch.....	1 25			Fulton Co., Ky.....	21 75
" " St. John's Ger. Evan. Ch.....	17 00			Finney Co., Ks.....	48 46
" " Meth. Ep. Ch. South.....	9 95			Flint & Vicinity, Mich.....	9 55
" " Jefferson Ave. Pres. Ch.....	13 05			Fayette Co. (Washington), Ohio.....	40 07
" " Madison Ave. Pres. Ch.....	8 75			Florence, S. C.....	35 00
NEBRASKA.				Florence Co. B. Com., Wis.....	10 00
Verdon, First Cong. Ch.....	2 00	AUXILIARY SOCIETIES.		Gadsden, Ala.....	20 00
NEW JERSEY.		Credited as Donation on Account.....		Garrard Co., Ky.....	87 20
Forked River, Pres. Ch.....	2 00	Alexander City Bible Com., Ala.....	\$20 97	Gallatin Co., Ky.....	36 22
" " Meth. Ep. Ch.....	2 00	Anniston, Ala.....	15 80	Goodhue Co., Minn.....	68 51
Hightstown, Meth. Ep. Ch.....	4 00	Alachua Co., Fla.....	30 00	Gloucester Co., N. J.....	55 00
Perth Amboy, S. Sch. of 1st Pres. Ch.....	58 27	Aurora, Ill.....	45 00	Genoa, N. Y.....	1 15
Plainfield, Meth. Ep. Ch.....	35 00	Albion, Mich.....	20 75	Guilford Co., N. C.....	25 00
Tuckerton, Pres. Ch.....	3 13	Anoka Co., Minn.....	72 76	Guernsey Co., Ohio.....	112 73
NEW YORK.		Albany Co., N. Y.....	309 80	Gibson Co., Tenn.....	91 50
Brooklyn, Scandina'n Seamen's Ch.....	10 00	Ashtabula Co., Ohio.....	50 00	Giles Co., Tenn.....	2 40
Lansingburgh, Meth. Ep. Ch.....	5 00	Ashtabula, Ohio.....	98 39	Howard Co., Ia.....	25 00
Old, First Pres. Ch.....	12 00	Anderson Co., S. C.....	31 94	Hardin Co., Ia.....	18 75
NORTH CAROLINA.		Austin, Texas.....	50 00	Humboldt, Ia.....	10 00
Pittsboro', Meth. Ep. Ch. South.....	1 00	Atlanta Bible Com., Texas.....	31 25	Henry Co., Ill.....	209 69
OHIO.		Abilene, Texas.....	9 17	Huntington Co., Ind.....	16 11 18 44
Columbiana, Meth. Ep. Ch.....	2 00	Bessemer, Ala.....	11 85	Horton, Ks.....	44 01
Fredericksburg, ".....	3 00	Barnesville, Ga.....	8 50	Highland, Ks.....	59 67
South Bellaire, ".....	6 00	Bureau Co., Ill.....	41 40	Harrodsburg & Vic., Ky.....	10 00
PENNSYLVANIA.		Boone Co., Ill.....	23 97	Hillsdale Co., Mich.....	26 00
Elysburg, Meth. Ep. Ch.....	1 00	Bourbon Co., Ks.....	93 28	Hannibal, Mo.....	84 90
Freeland, ".....	2 00	Boyle Co., Ky.....	327 55	Hamilton, Mo.....	17 23
SOUTH CAROLINA.		Becker Co., Minn.....	22 03	Hunterdon Co., N. J.....	59 45
John's Island, Meth. Ep. Ch.....	1 00	Benton Co., Minn.....	10 33	Hunt Co., Texas.....	35 05
TENNESSEE.		Blue Earth Co., Minn.....	\$20 00	Hartford City, W. Va.....	7 00 11 46
Trenton, Colored Meth. Ep. Ch.....	1 00	Brookfield, Mo.....	31 55	Independence Co., Ark.....	11 46
West Tennessee Conf., Col. M. E. Ch.....	10 26	Blue Springs and Wymore, Neb.....	25 95	Ida Co., Iowa.....	25 00 40 10
TEXAS.		Burchard, Neb.....	14 00	Ionia Co., Mich.....	100 00
Glen Rose, Sunday School.....	2 00	Broome Co., N. Y.....	199 14	Iron Mountain & Vic., Mich.....	20 00
Southern German Conf., M. E. Ch.....	15 00	Brooklyn City, N. Y.....	400 00	Jefferson Co., Ala.....	25 40
San Marcos, S. S., M. E. Ch. South.....	18 50	Buncombe Co., N. C.....	75 00	Jefferson Co., Ark.....	10 10
VIRGINIA.		Bon Homme Co., S. D.....	20 00 66 36	Jackson Co., Ark.....	3 08
Heondon, Meth. Ep. Ch.....	2 00	Beadle Co., S. D.....	34 00	Jasper Co., Ia.....	49 00
WISCONSIN.		Bell Co., Tex.....	18 60	Johnson Co., Ind.....	29 58
La Crosse, First Pres. Ch.....	4 41	Brown Co., Wis.....	25 45	Jefferson Co., Mo.....	5 50
Waterloo, Meth. Ep. Ch.....	6 00	Canaan Female, Ct.....	16 02	Knox Co., Ill.....	119 64
	\$1,515 67	Columbia Co., Fla.....	19 64	Kane Co., Ill.....	87 00
GIFTS FROM INDIVIDUALS.		Cherokee Co., Ia.....	15 13 108 00	Knightstown & Vic., Ind.....	44 57
A Friend, Georgetown, D. C.....	\$0 70	Clinton Co., Ia.....	58 43	Kent Co., Mich.....	100 00
" " Union Springs, N. Y.....	10 00	Clinton Co., Ind.....	20 00	Kasson, Minn.....	42 90
" " Brockport, N. Y.....	10 00	Chicago, Ill.....	819 00	Knoxville, Tenn.....	153 69
Atwater, Mrs. L. B., Windham, N. Y.....	5 00	Carroll Co., Ill.....	77 81	Lucas Co., Ia.....	26 76
Bickley, Rev. C. F., Ga.....	1 00	Clay Co., Ks.....	65 00	Lenox & Vicinity, Ia.....	19 85
Batchellor, C. H., Providence, R. I.....	4 00	Cass Co., Mich.....	35 00	La Salle Co., Ill.....	265 87
Collections by Colporteurs.....	143 67	Concordia, Mo.....	25 30	Lake Co., Ill.....	120 00 50 71
Elwyn, Alfred L., Philadelphia, Pa.....	5 00	Callaway Co., Mo.....	65 02	Lee Co., Ill.....	50 00
Friends, Poughkeepsie, N. Y.....	100 00	Cole Co., Mo.....	32 03	Lyon Co., Ky.....	67 25
Fleming, Miss M., Cottageville, W. Va.....	10 00	Caldwell Co., Mo.....	17 50	Lewis Co., Ky.....	16 73
Flowers, J. D., Bowling, Ala.....	10 00	College Hill, Miss.....	46 90	Louisville & Vicinity, Ky.....	325 00
Gallup, John D., Agawam, Mass.....	8 78	Cass Co., Neb.....	48 52	Lake Linden, Mich.....	8 69
Gillespie, T., Kenosha, Wis.....	10 00	Cape May Co., N. J.....	52 85	Louisville, Miss.....	8 00
Harris, Young L. G., Athens, Ga.....	100 00	Cattaraugus Co. N. Y.....	40 91	Lauderdale Co., Miss.....	41 00
		Clinton Co., N. Y.....	150 00 300 00	Lewis Co., N. Y.....	1 55
		Cayuga Co., N. Y.....	69 00	Long Island, N. Y.....	36 72
		Cass Co., N. D.....	31 36		



	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Lucas Co., Ohio.....		\$76 54	Montgomery Co., N. Y.....	\$30 00		Peoria Co., Ill.....		\$67 03
Lancaster, S. C.....		20 48	Monroe Co., N. Y.....		\$150 00	Perry Co., Ill.....		67 32
Laurens Co., S. C.....		10 65	Muskingum Co., Ohio.....	30 03	309 44	Putnam Co., Ill.....		125 00
Longview Bible Com., Tex..		53 00	Minersville Welsh, Pa.....	10 00		Pike Co., Ill.....		31 90
Lampasas Co., Tex.....		20 00	Mayesville, S. C.....		20 00	Pottawattomie Co., Kas.....		14 73
Leesville, Tex.....		4 15	Milam Co., Texas.....		10 98	Pulaski Co., Ky.....		20 74
La Crosse Co., Wis.....		62 13	Mifflin Welsh, Wis.....	33 45	17 85	Pittsfield, Mass.....		5 63
Mobile, Ala.....		39 79	Milwaukee Co., Wis.....		20 00	Pittsburgh Welsh, Pa.....	\$160 60	
Muscogee Co., Ga.....		9 90	Nevada Co., Ark.....		81	Pennsylvania.....		2,830 00
Manson, Iowa.....		25 35	Newton Co., Ga.....		22 41	Pickens Co., S. C.....		10 33
Montgomery Co., Iowa.....		30 55	North Fulton Co., Ill.....		30 00	Pike Grove, Wis.....	32 66	
Maquoketa, Iowa.....	\$20 75		Nickerson, Kas.....		27 00	Rio Grande Co., Col.....		24 75
Madison Co., Iowa.....		15 03	Norman Co., Minn.....		8 00	Rockdale Co., Ga.....		6 14
Muscatine Co., Iowa.....		112 18	Northfield, Minn.....		89 03	Rome, Ga.....		8 37
Montgomery Co., Ind.....		27 13	New Cambria Welsh, Mo.....	35 00		Rush Co., Ind.....		60 81
Montebello, Ill.....		3 00	Nemaha Co., Neb.....		14 75	Randolph Co., Ill.....	\$21 35	
Marengo & Vic., Ill.....		26 35	New Hampshire.....		718 00	Rooks Co., Kas.....		7 59
Macon Co., Ill.....		131 33	New Hampshire (for Bible Society Record).....		72 00	Rockland Co., N. Y.....		57 91
Mason City, Ill.....		4 06	Niagara Co., N. Y.....		104 51	Remsen, Steuben & Vic., Welsh, N. Y.....	47 00	
Morgan Co., Ill.....		52 24	Newport Female, R. I.....		9 95	Richland Co., Ohio.....	27 67	28 96
Mitchell Co., Kas.....		44 80	Nashville, Tenn.....		315 32	Rutherford Co., Tenn.....		174 00
McPherson Co., Kas.....		23 40	Okolona, Ark.....		2 70	Ridgeway Welsh, Wis.....	25 13	9 37
McCracken Co., Ky.....		17 11	Ogle Co., Ill.....		70 00	Rock Co., Wis.....		50 00
Milford, Mass.....		32 67	Otsego Co., N. Y.....		44 25	Richland Co., Wis.....		8 5
Massachusetts.....	500 00	2,500 00	Oregon.....		249 12	Ripon, Wis.....		18 00
Maryland.....		1,500 00	Oswego Co., N. Y.....		100 00	Southern California.....		241 10
Marshall Co., Miss.....		1 31	Oktibbeha Co., Miss.....		29 00	Social Circle, Ga.....		4 00
Mackinac Co., Mich.....		3 13	Outagamie Co., Wis.....		45 00	Stephenson Co., Ill.....		40 00
Muskegon Co., Mich.....		43 54	Oconto Co., Wis.....		7 24	Sangamon Co., Ill.....		16 00
Montcalm Co., Mich.....		26 59	Perry Co., Ala.....		10 00	Shelby Co., Ill.....		28 17
Menominee Co., Mich.....		35 73						

## FINANCIAL STATEMENT

## RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash .....	8,745 47	1,315 67	2,352 91	1,526 93	85 88	2,253 41	1,838 03	1,792 37	.....	127 36	\$	\$
Transfers.....	.....	81 00	996 20	.....	.....	.....	.....	.....	.....	30	1,077 50	20,041 63
From Auxiliaries.....											653 96	22,481 63
“ The Trade.....											80 10	4,983 39
“ Rents.....												1,417 14
“ Investments subject to Life Interest.....												1,964 03
“ J. Burr Legacy Income.....											11 67	631 52
“ Interest on Available Funds.....												3,127 81
“ Fitch Shepard Bible Fnnd—Income Added.....												925 00
“ Sinking Fund Account { Anna Pope Legacy.....										6 00		
“ { Alex. Campbell Legacy.....										166 69		172 69
“ Electric Light.....												21 75
“ British and Foreign Bible Society—Books Imported.....											628 87	

## RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....		2,680 28	625 82	.....	.....
Transfers.....	25,797 72	440 42	.....	677 77	11 50
Total Transfers.....					26,927 41
“ Cash Receipts.....					59,072 12
Cash Balance from December, 1890.....					7,024 79

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$66,096 91



	Credited as Donation.	Credited on Account.
South De Kalb Co., Ill.....		\$120 00
Shelby Co., Ia.....		81 05
Shawnee Co., Ks.....		8 23
Shelby Co., Ky.....		53 00
Stearns Co., Minn.....		69 48
South Haven, Mich.....		18 70
Saginaw Co., Mich.....		59 11
Sand Beach & Vic., Mich....		21 29
St. Louis, Mo.....		200 00
Salem Co., N. J.....		97 52
Schoharie Co., N. Y.....	\$90 00	22 00
Salem Bible Assoc'n, N. C....		135 00
Shawnee Welsh, Ohio.....		9 18
Salem, Ohio.....	80 00	82 00
Scioto Co., Ohio.....		26 42
Stark Co. (West), Ohio.....		46 87
Spartanburg Co., S. C.....		27 15
Spokane Co., Wash.....		2 82
Terrell Co., Ga.....		75
Tazewell Co., Ill.....		117 33
Tuscola Co., Mich.....		9 46
Todd Co., Minn.....		4 48
Timpson Bible Com, Tex....		28 75
Upson Co., Ga.....		28 14
Utica & Vic. Welsh, N. Y....		46 50
Ulster Co., N. Y.....	60 00	
Union Co., S. D.....		22 51
Van Buren Co., Mich.....		13 17
Vance Co., N. C.....		21 60
Virginia.....		500 00
Vernon Co., Wis.....		18 01

	Credited as Donation.	Credited on Account.
Ware Co., Ga.....		\$11 40
Warren Co., Ga.....		5 48
Winnebago Co., Ill.....		100 00
Willow Hill, Ill.....		5 00
Whiteside Co., Ill.....		100 00
Washington Co., Ky.....		7 85
Wexford Co., Mich.....		50 66
Washtenaw Co., Mich.....		20 00
Wabasha Co., Minn.....		4 38
Weeping Water & Vic., Neb.		39 18
Washington Co., N. Y.....		4 00
Warren County, N. Y.....		50 80
Welsh Calvin, Meth., N. Y..		11 61
Wellsville, N. Y.....		5 40
Wayne Co., N. C.....		62 38
Wellsville, Ohio.....		50 70
Wilkesbarre Welsh, Pa.....		27 50
Wilson Co., Tenn.....		6 21
Wood Co., W. Va.....	\$85 50	69 69
Waukesha Co., Wis.....		65 85
Ypsilanti & Vicinity, Mich..	10 00	
York Co., Neb.....	80 00	32 16
	\$2,352 91	22,481 66

Rankin, Rev. W. B., Dist. Supt., Tex.	\$90 00
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa...	10 64
Taber, Augustus, New York.....	6 57
	\$85 88

SALES REPORTED BY FOREIGN AGENCIES.	
Levant Agency.....	\$15 68
Mexico Agency.....	1,776 69
	\$1,792 37

MISCELLANEOUS.	
Trade Sales.....	\$1,983 39
Sales by Colporteurs.....	2,255 41
Retail Sales.....	2,680 28
Rentals.....	1,417 14
Sales of Waste Materials.....	625 82
Income from Available Funds.....	\$1,127 81
“ “ Trust Funds.....	1,888 03
“ “ subject to Life Interest.....	1,954 03
Sinking Fund:	
Alex. Campbell, Legacy.....	\$166 69
Anne Pope, Legacy.....	6 60
	172 69
Fitch Shephard Bible Fund.....	925 00
J. Burr Legacy Income.....	681 52
Electric Light.....	21 75
Sundries.....	127 86
	\$20,770 23
Total Receipts.....	\$59,072 12

FOR JANUARY, 1891.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion- ary & other So- cieties.	B. S. Record.	Miscel. laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,114 32	1,920 69	7,198 61	...	141 25	288 82	....	.....	.....	3 00		\$
Transfers...	....	....	....	....	343 30	2 00	1,808 89	1,765 30	791 25	3,362 18	8,077 92	\$
											15,287 87	3 34
Auxiliaries—Value of Books Supplied, &c.....											2,909 73	
The Trade— “ “ “ “ .....											50 51	
Books for the Blind on Account of Burr Legacy Income.....												2,543 58
Bible House Expenses.....											327 47	2,597 00
General Salaries and Expenses.....												2,271 00
Interest on Life Investment.....												925 00
Fitch Shepard Bible Fund—Deposited in Savings Bank.....												11 70
Electric Light.....												12 50
Sundries.....												

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tory.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	10,707 45	13,921 23	439 00	1,196 76	25 25	523 02	237 55	....	11 17	....	27,061 43
Transfers.	....	....	....	....	....	628 87	....	128 62	.....	1,973 52	2,731 01
											29,384 51
Total Transfers.....											48,092 24
“ Cash Disbursements.....											18,004 67
Cash Balance forward to February, 1891.....											

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$66,066 91



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Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D. D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Quaker Street, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1891, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.